

# IMPERATIVES

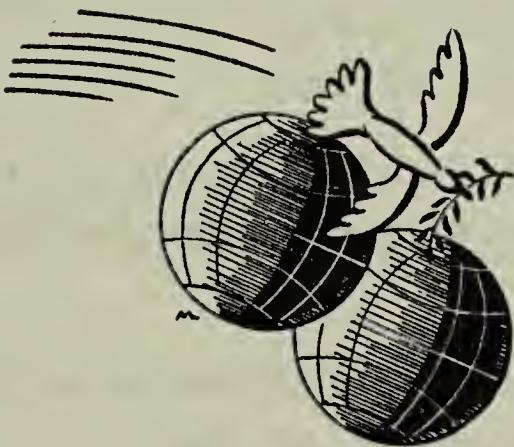


for **ADVANCE**



# **IMPERATIVES**

# **for ADVANCE**



**RESTORATION**

**PIONEERING**

**RACIAL BROTHERHOOD**

**ECONOMIC JUSTICE**

**WORLD CHRISTIAN FELLOWSHIP**

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THE BOARD OF FOREIGN MISSIONS of the  
Presbyterian Church in the United States of America  
156 Fifth Avenue, New York 10, N. Y.

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# *This is a Charter for ACTION*

**A**NNUALLY the Board of Foreign Missions of the Presbyterian Church in the U.S.A. prepares a statement of objectives for consideration, prayer and definite implementation by its Missions and all related churches at home and abroad.

Now, in 1946-47, the document presents as a strategy—imperative emphases immediately to be made in foreign missions.

The churches in America will see in this the basic and crucial elements of their overseas program calling for clear understanding and sacrificial support.

The churches abroad will find in this (as it is translated into many languages) suggested counsel and an urgent appeal for full co-operation and increasing participation.

The Missions, and each missionary therein, will receive these emphases as both a directive and a challenge for specific and courageous steps toward the fulfilment of the Great Commission.

Two notes of importance should be stressed:

First, let it be remembered that in the post-war crisis which is upon us, "advance" is the watch-word of the church as a whole, both denominational and interde-

nominational, with priority given to restoration, stewardship and evangelism. These "imperatives" are an integral part of this whole.

Secondly, in reading these pages one should ever keep in mind that the Presbyterian Church in the U.S.A., through the Board of Foreign Missions, is serving by direct missionary work, fellowship representatives, restoration personnel or contributions in the following countries: Africa, Belgium, Brazil, Chile, China, Colombia, Czechoslovakia, Ecuador, France, Germany, Guatemala, Holland, Hungary, India, Iran, Iraq, Italy, Japan, Korea, Lebanon, Mexico, Philippines, Portugal, Siam, Switzerland (World Council of Churches, Geneva), Syria, Venezuela.

The church has a peculiar responsibility in the desperate situation in which the world stands at the present time. No other institution or group has such a serious commitment or so determinative a task.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The Board of Foreign Missions  
of the Presbyterian Church in  
the United States of America

September, 1946

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# 1

## *The Task of* **RELIEF, RECONCILIATION RECONSTRUCTION**

TRANSPORTED suddenly by air from our relative security and dangerous comfort to the chaos of present day Europe, a representative of the American church writes home: "The war has imposed upon us all a great fellowship of suffering and a great fellowship of service; we of America, having been called upon for the lesser part of the suffering, must gladly undertake the greater part of the service."

For Presbyterians this service means giving priority to the Restoration Fund. To the extent that we understand its purposes and make our contributions to its causes, we bind America, Europe and Asia into a new spiritual fellowship and build toward Christian peace for the world. Manifestly, the task of relief, reconciliation and reconstruction is properly the first of the major emphases for 1946-47.

The distress of Europe calls us to a far larger Christian service on that continent than we have ever rendered

before. Where every dollar will count so heavily, any waste or overlapping of effort on the part of the Protestant churches of America would be unthinkable, so that all material assistance is being cleared through the World Council of Churches in Geneva. It is understood that, so far as possible, our ministry will be to the Reformed churches on the Continent (whose membership is approximately 13,000,000), those communions to which we American Presbyterians owe so much. They have a notable record of heroic resistance to totalitarianism in World War II and they must take the initiative in the great spiritual advance which alone can save Europe from ruin.

Our service to these churches carries us into France, Belgium, Holland, Germany, Czechoslovakia, Hungary, Italy, and Switzerland through and with the Department of Reconstruction and Inter-Church Aid of the World Council of Churches on which Dr. Benjamin J. Bush serves as Presbyterian representative and Field Executive of the Foreign Board for Work in Europe. For more than a year Rev. Ray Teeuwissen and Rev. B. Gibson Lewis, Jr., have been working with the French Youth Movement (CIMADE) in its unique mission to prisoners, displaced persons and others in the devastated areas of France. Rev. and Mrs. James E. Bean will soon join them and Rev. and Mrs. Charles W. Arbuthnot have been appointed to work in a youth hostel at Grenoble, a new project of assistance to the French Protestant church. Two pastors in the American church, Rev. Stuart S. Pratt and Rev. J. Paul Tatter, both of whom have had first hand experience in Czechoslovakia, are returning to that country to work among the churches there. Other personnel for the countries of our special service will be appointed

as the way opens for assistance such as only warm-hearted Christian personalities can render.

On a more permanent basis is the joint enterprise in Portugal of the Presbyterian Church U.S.A., the Presbyterian Church U.S. and the Brazilian Presbyterian Church. The Evangelical church in that land has always been a tiny minority, often severely persecuted. As a first step, Rev. and Mrs. Manoel Conceicao have been regularly appointed by the Foreign Board to work with the church in Portugal. They return to their native land after years of devoted service to Portuguese-speaking people in the United States. The Board is now studying ways in which our church can render assistance to the Evangelicals of Spain and to Christian work of any kind in Russia.

Representatives of some of the Reformed churches of Europe have already visited us to bring first-hand information and, in return, a deputation representing the Board of Foreign Missions and the Restoration Fund Commission has just visited most of the countries of our service in Europe, further to cement our relationship and to bring back a vivid picture of ways in which we can be of help.

All these contacts with and through the Reformed churches of Europe constitute a Presbyterian fellowship of service which will prove a spiritual blessing to all concerned. Dr. Bush will serve as its chairman, co-ordinating the work of its members, counselling with them and maintaining contact with the Board and the American church.

The Presbyterian fellowship in Europe is our best expression in showing appreciation of the suffering and

the faith of our brothers there. Yet only as we meet the needs with adequate material help can we fully share this privilege of fellowship. Nearly four million dollars of the Restoration Fund has been allocated for relief, reconciliation and reconstruction in Europe, as well as for emergency personnel service. Already these funds are beginning to flow and special projects are under way. Of inestimable value are the wooden churches located in destroyed areas around which the spiritual life of many communities is being rebuilt. A score of these are now functioning, hundreds more could be used. Pastors who are destitute after the war years of heroic service, during which many of them were imprisoned and tortured for their faith, are being reclothed and rehoused. They must be helped financially until their scattered congregations can be reassembled and are able again to assume their support. New libraries must be built up for theological seminaries and for individual pastors and a vast program of Christian literature, including books, evangelistic pamphlets, periodicals, and worship and study materials, must be financed. The home mission and philanthropic activities of the Reformed churches will need buttressing and expanding until full support is available locally. The unprecedented opportunity for the Christian approach to the Jews of Europe is in itself a mighty project and practical steps are now under way to develop this significant undertaking. Dr. Conrad Hoffmann, Jr., supported by the Board of Foreign Missions and a member of the Presbyterian fellowship in Europe now serves as secretary of the International Missionary Council's Committee on the Christian Approach to the Jews.

Already Christian youth movements similar to the famous CIMADE in France are emerging in other coun-

tries and these must be subsidized to some degree in their initial stages. The ministry of the Reformed churches has been sadly depleted, in many instances by martyrdom. A thoroughgoing system of scholarships for seminary training in Europe and abroad is being worked out to help provide well-qualified spiritual leadership for the future. The resources of thousands of European parishes will be taxed for years to repair and rebuild the damaged and destroyed churches. Our part in this will be through a building loan fund to be managed by the World Council of Churches, in order to assist in the replacement of the temporary places of worship by permanent church buildings.

In addition to these and many other projects, for some time to come there will be the need of immediate relief for refugees, displaced persons and orphans, with food and clothing and other material aids, a task which the church can never leave entirely to governmental agencies. UNRRA has its vast secular relief mission but the church must be ready to administer physical relief in certain situations as may be determined by emergency circumstances. However, the spiritual task of restoration is the church's distinctive obligation, opportunity and imperative.

The Protestant churches of America must, in all, provide many millions for this united service in Europe and no one can say that our Presbyterian share of four million dollars is really enough. Yet, that amount if provided, will mean relief from pain and distress, fresh spiritual vigor and the joy of newly-found discipleship to multitudes on a stricken continent. Relief, reconciliation and reconstruction offer the Christian way leading to a Christian peace.

Here in the words of Dr. Visser 't Hooft is clear, challenging understanding of the urgency and possibility in our sharing with the churches of Europe today: "In the great struggle which has been going on in Europe the church has gained a new prestige. For in this fundamentally spiritual conflict the churches of the occupied countries have proved to be the loyal guardian of the great spiritual values, and, as the underground press has often put it, the conscience of the nation. . . . In the chaotic situation of Europe, today where so many institutions have been wholly or partly destroyed, the churches represent one of the very few remaining coherent bodies which are ready for the reconstruction task."

In Asia, the Presbyterian Church in the U. S. A. faces a colossal task of reconciliation and rehabilitation if it is to discharge its post war responsibility toward commitments in that continent, some of them assumed a century ago. In 1941, approximately one half of all our missionary staff and budget was allocated to countries in East Asia which were swept by war—Japan, Korea, China, the Philippines and Siam. The story of the heroism and devotion of the missionaries has been told to the American church, but much remains to be done to make vivid the extent of the destruction and damage to institutions, homes, and churches, and the ghastly spiritual wounds of the younger churches. It is a miracle of God that these churches, only recently rooted in Christian soil, have gloriously weathered the storm of war and have even blossomed into new faith and courage. Witness this excerpt from a recent letter of a leader in the United Evangelical Church of the Philippines: "Most of our Protestant constituency belong to the common people. It took many years of saving and sacrifice before they were able to

build their places of worship and their manses. In addition to the destruction of these, the homes and other belongings of our poor members were also destroyed or damaged and hundreds of our Protestants were massacred. They are now starting to adjust themselves to the new situation in their simple and humble way. They lack clothing, medicine and food. However, they have never lost their faith in God and their passion for service has been increased." Such a testimony could be matched again and again by the information now pouring in from every one of the churches of East Asia.

In anticipation of great relief and rehabilitation needs which are now proving to be far in excess of anything imagined, a large part of the Restoration Fund was reserved for Asia. For general relief alone more than one million dollars was allocated. In excess of seven million was earmarked for the repair and replacement of damaged and destroyed property and equipment, and three million more to care for increased costs due to the demon of inflation and for the rehabilitation of Christian communities and workers. Thus, when the Restoration Fund is raised, we Presbyterians will send more than eleven million dollars to Asia in coming years for the purposes of relief, reconciliation and reconstruction, as a token of our firm belief in the ecumenical church and our ever deepening conviction that Jesus Christ is the Healer and Redeemer of all men.

Already missionaries are streaming back into these countries to make contacts with the national churches, to appraise the task of the future and to engage in immediate relief and rehabilitation service. Almost all of these are missionary veterans who know the country, the language, and the people, and through whom every

restoration dollar can do its utmost good. Witness for example, the return of Dr. and Mrs. E. C. Cort to Siam, where they have been medical missionaries for thirty-eight years. They received a welcome from high and low, from Christian and Buddhist, such as has rarely been equaled in missionary annals. Dr. Cort had taken with him many cases of relief supplies allocated to Siam by Church World Service, the inter-denominational organization in the United States through which Restoration Fund relief contributions are channeled. These supplies included tons of priceless drugs to combat the diseases which have been rampant in Siam during the war years. Realizing that malaria is perhaps the most devastating of all these and after conference with government officials whom he could trust, Dr. Cort immediately worked out an extensive plan — wholesale treatments of the farmers in large rice-growing areas of the country where thousands of them were too sick to plant the crop. Already these treatments have brought back multitudes to health and have saved untold lives. As a result, the rice of Siam will not only be adequate to meet her needs but the surplus will help avert famine in China, India and the Philippines. Here is Christian restoration in its most efficient form, cutting all red tape and channeling American gifts directly to Siamese sufferers through the Christian missionary and his Christian helpers. Dr. Cort has now moved on to combatting tuberculosis, leprosy, cholera, smallpox and dysentery in Siam with the same precious cargo of drugs.

Anticipating receipts from the Restoration Fund, the Foreign Board has advanced hundreds of thousands of dollars from available funds for emergency relief needs in the last few months. In addition to what has gone to Siam, a recent summary includes the following items of

material aid sent through Church World Service: for China, 16,000 Christmas packages, 3,000,000 multi-vitamin capsules, 10,000 bolts of clothing; for the Philippines, 8,000 Christmas packages, 1,000,000 multi-vitamin capsules and \$5,000 worth of medical supplies; the first three shipments of food for the famine areas of India, totalling \$46,000 in value, are now on their way. Korea and Japan are now beginning to open up for similar service. The coming months are the most crucial.

The largest expenditures for actual reconstruction are still in the future. Silliman University in the Philippines alone will need approximately \$400,000 for repairs, construction and equipment to enable this great evangelical institution to care adequately for the crowds of students already thronging its doors. Yet there are schools, colleges and hospitals in China and Japan which have suffered much greater material damage than Silliman. The request has just come from the China Christian Colleges for \$500,000 to begin their rehabilitation program, and our Board has advanced its share of \$100,000 to be repaid from the Restoration Fund. As in Europe, so in Asia the indigenous churches must be helped to their feet everywhere after the staggering blows of war. In Asia, particularly, our missionary task is only partly done and, as rapidly as conditions will permit, every conceivable type of spiritual and physical tool which the missionary uses to make Christ known should be put to work.

The Foreign Board is supplementing the return of its experienced missionaries to East Asia fields by sending a group of choice young people from the American church for temporary restoration service. Young men and women are going out to assist in any way desired with the relief and rehabilitation program, and to date nearly twenty have been approved for the Philippines and

several for Siam. More are to follow in these lands and elsewhere. There is something exhilarating in the eagerness with which Presbyterian youth are volunteering for years of personal service under far from ideal conditions in devastated countries. Their contribution to the Christian world fellowship may well be a notable one.

The contribution of the man or woman or youth in the home church need be no less devoted and effective. The \$27,000,000 which Presbyterians are raising will require much voluntary sacrifice. As the whole church gains a vivid picture of the desperate needs of suffering humanity and commits itself to united spiritual world service, the sacrifice, whether of dollars or of life, will knit together the world of Christian brotherhood and thus fulfill the comprehensive purpose of the Restoration Movement. Some of the most searching questions in history and their answer have never seemed more poignantly true than today: "Lord, when did we see thee hungry and feed thee, . . . And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee? And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.' "

# 2

## *Releasing the PIONEER SPIRIT Through the World Christian Mission*

THE CRITICISM is often made that the church in its mission has lost the pioneer spirit, has become over institutionalized and has fallen into spiritless routines with a dead inertia the inevitable result.

In a sense this criticism is just. A work in a certain area becomes established. Through the preaching of the Evangel a new Christian community is founded, demanding the elaborate ramifications of modern missionary endeavor in schools, hospitals, and other training institutions.

In another sense, and predominantly so, the criticism is not true. No one who believes in and desires to obey our Lord's instructions to "teach all nations . . . to observe all things whatsoever I have commanded you" dare be satisfied or impotent before the remaining millions who have not learned of Jesus Christ. Insofar as the Presbyterian Church in the U.S.A., is concerned the basic purpose of its foreign missionary enterprise still stands and

demands continued pioneering. That purpose needs to be reiterated and re-emphasized today, especially in view of the imperative for post war Christian advance. It is: "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting and self-governing; to co-operate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ."

To this end, in Asia, India, the Near East and Latin America there is the call for Christian pioneering. And there are concerted efforts in Presbyterian missions to answer that call with increased personnel and enlarged appropriations for evangelistic work, particularly among the Indians of the Andean Highlands, the border tribes in China and the peoples of the Cameroun, to mention but a few.

The missions, however, cannot always pioneer territorially as far as there is opportunity or desire, due to restrictions imposed upon them by financial limitations brought about by the ever insufficient funds provided by the home church. Nevertheless, it always must be the further aim of the missionary to extend his influence, to adventure with varying emphases and to pioneer in new types of endeavor which will follow through God's eternal purpose of making disciples of all men.

The post-war period represents a chance for a clean sweep of any possible fossilized types of work. The mission motto must be "out from the compounds into new areas of service." This means that institutions more and

more shall be thought of not as centers into which needs flow but as sources of spiritual power from which the Gospel and its benefits flow out to others—that church projects must take the Gospel to the people when the people do not come to the churches; that schools, colleges and seminaries must increase extension courses; that hospitals must move out into ever enlarging service through field clinics. Pioneering means that in addition to serving the clientele already reached there is the insistent pressing on to win new groups. In Missions where the upper classes have been reached the underprivileged must be sought more zealously. In Missions which have been most successful with the oppressed and outcaste there must be a pioneering approach to the aristocracy.

Let it be understood that the Christian missionary can never be satisfied by seeking only a definite commitment of a soul to Jesus Christ as Lord and Saviour, without providing that instruction and help that is necessary for him to be "filled with all the fullness of God." In this the missionary should ever be alert to the most up-to-date skills, techniques and methods. There is more to pioneering than geography.

There is the new field in co-operative planning and action. Co-operation in the Christian mission in any given area of the world is no new thing. The constantly growing number of united churches across the earth bear testimony to this fact. Such co-operation does not imply the giving up of the inherent value of evangelical faith which historically has meant the establishment of Christian democracy throughout the world. It does mean, however, that the Board is set against the divisive and weakening influences of sectarianism when a united Protes-

tanism is being called upon to withstand the attacks of those who seek to weaken its influence and witness by emphasizing its divisions. Although the development of union enterprises has been in process for some time the Board is pioneering in new developments, at the same time making sure that the vitality of its historic message is not lost. Two recent co-operative enterprises are typical of what is being planned: the United Andean Indian Mission with its first station already under way in Ecuador and the Cameroun Christian College in West Africa. In both cases these new ventures might have been instituted and carried out as distinctly Presbyterian efforts. But in both cases, with sound strategy and the overpowering conviction that this small world calls for a united interdenominational and international approach, a call was sent out to other agencies to participate in the work. The Mission to the Andes was incorporated with four agencies co-operating: The Board of Foreign Missions of the Presbyterian Church in the United States of America, The Executive Committee of Foreign Missions of the Presbyterian Church in the United States, The Board of International Missions of the Evangelical and Reformed Church, The Foreign Missionary Society of the United Brethren in Christ. The Cameroun Christian College, the first school for higher education in French Equatorial Africa, has met with the hearty endorsement of the Cameroun Protestant Council made up of nine agencies. The head of the institution will be a French citizen and the faculty may eventually be made up of several European nationalities, as well as Africans and Americans. As one achievement in previous pioneering in co-operation consider today the strength of the great union Christian colleges in China and India.

But co-operation extends further than this. In many of the older well-established fields the direction of much of the work has been assumed by the people of the country themselves. The sphere of national church-mission relationship calls for the greatest tact and pioneering boldness. It would be a simple thing to turn over an institution or a church to a completely indigenous group. Sometimes this is necessary. But again with the consciousness that the church of Jesus Christ is His Body, a unity of spirit, not divided by man made ideas of "newer" and "older" churches, new methods of co-operative endeavor are being developed. An interchange of personnel is required, well qualified men and women of one country meeting the needs of fellow Christians in another land. This means a world-wide body of Christ's ambassadors working as a unit, all motivated by a passion for the souls of men and bringing to mankind the fullest of life as it is in Jesus Christ. There is no other body on earth able to make the world "one."

In the rising world movement to destroy race consciousness and discrimination there is a two-fold sense in which foreign missions is in a favorable position to give pioneer leadership. Insofar as The Board of Foreign Missions of the Presbyterian Church in the U.S.A. is concerned its missionaries for over one hundred years have been working with people of other than Caucasian races and, at the same time, the Board is representative of a body of Christians living in the country where race discrimination and class hatred are as deep-seated as any place in the world. It is becoming increasingly embarrassing to missionaries abroad, preaching the universal sonship of Christian believers in one loving Father, to have the horrible practices of intolerant America scrutinized by amazed and inquiring new converts. Some dis-

criminally attitudes, almost inherent in the Anglo-Saxon race, have sometimes been carried to the mission fields by the missionaries themselves. This paternalism and the sense of superiority must be forever abolished. It is essential in the selection of missionary candidates to secure only those so filled with the love of Christ and of their fellowmen that racial consciousness cannot have a place in their minds. The problem of destroying every vestige of the curse of "racism" that may exist in those on the field or returning to the fields must be faced fearlessly with all the devotion and persistence of a heroic pioneer. (See section 3 of this brochure).

There are great pioneering opportunities now made possible by the rapidly improving means of communication and travel affecting both the church abroad and the church in the U.S.A. It is a truism to say that if the church at home realized the present possibilities for the propagation of the Gospel the relatively meagre resources at the Board's disposal would soon be greatly enlarged. But now an increasing number of pastors are asking to share actively in the work abroad. In many fields the English language can be used and there is the plan to have national and American pastors exchange pulpits and Christian professors exchange chairs. Groups of young people have already been sent to foreign countries on work projects during the summer months, on a volunteer basis. Personally conducted tours of men and women are being arranged to visit certain fields to see mission work at first hand. Tourist travel will inevitably assume huge proportions in years to come. Thereby it will be arranged that groups of Christians who want to travel visit the mission fields, not as a matter of mere curiosity but to see "the wondrous things the Lord hath done." (See section 5 of this brochure).

And here is another type of pioneering, still in its infancy, but growing every year in influence and importance. The tremendous value of the propaganda methods used by the Office of War Information and similar agencies in other countries is being seized upon by modern mission agencies. Too much importance cannot be placed on the merits of audio-visual aids both at home and abroad. Considerable sums of money have been set aside for equipping the Missions with these new methods of instruction and evangelization. In some instances we steer through uncharted courses and must develop techniques as yet untried. The appeal of the film to both educated and illiterate people is enormous and the results of Gospel phonograph records and radio broadcasts and transcriptions with all classes of people have proven conclusively that the message of redemption has reached into countless homes heretofore untouched by the missionary.

It is obvious in these modern times that the control of disease, new agricultural and industrial methods (as outstanding examples the India Village Service and the projects among labor groups in Barranquilla, Colombia), literacy aids and countless other similar programs that have proved their worth in aiding the missionary in his manifold duties are now open to pioneering ventures which demand all the technical skill, training and consecration available. Furthermore, there are new and unlimited approaches to be made in the development of Christian literature, especially for newly made literate peoples, and in the various phases of Christian home and family life.

To those who would ask, "What has all this to do with the primary motive of preaching Christ to a non-Christian world?" we would reply by quoting a statement re-

cently made by an outstanding African Christian, himself an ardent evangelist who has led many of his fellow countrymen to Jesus Christ: "If your missionaries had had as deep a concern for our bodies as they have had for our souls, I would not be living as I am today." He was not complaining, he was stating a fact. No longer will the backward people of the world be satisfied with a promise of Heaven in the future with indifference to living conditions of squalor here. The preaching of Christ will be repudiated if we in all our economic comfort fail to help those we lead to Christ to live in all "the fullness of God"—mental, physical, as well as spiritual. Any cursory examination of a mission field will prove that economic well-being and physical improvement do not inevitably follow, unaided, in the steps of a soul's commitment to Christ. (See section 4 of this brochure).

A most dramatic aspect of pioneering is evident in the use of the airplane. Evangelists, doctors and teachers in the Christian mission have been terrifically handicapped by transportation difficulties. Think of the advance which may be made in the interior of such countries as Brazil and China, for example, where roads of any kind have been unknown or where if roads did exist often they were impassable. Already the Board of Foreign Missions has trained a missionary pilot and purchased a plane for Brazil. Others are to follow in other areas. "With wings as eagles"—the missionary pioneers. In methods of evangelistic itineration — by employing planes and other mechanized means of transportation developed by the forces of destruction and now available in the tremendous task of construction—the Christian missionary pioneers.

Furthermore, let there be constant light on the fact that the present world-wide demand for a new world order

challenges the pioneer spirit of the Christian mission. John Foster Dulles has spoken prophetically by insisting that only if the Christian churches build a spiritual foundation that is broad and deep will the nations pursue righteous policies. He has stated emphatically: "Only if spiritual revelation strikes from our eyes the scales of hatred, hypocrisy, intolerance and greed, will we be competent to cope with the immensely difficult problems that confront us."

And to those who ask "Why call all this **pioneering**"?, we would reply, that it is sometimes a much easier and less heroic thing to lose oneself in a trackless jungle seeking untouched areas for Christ than to strike out into uncharted fields of endeavor both in developing skills and in improving methods of service and also in combating prejudice, bigotry and superficial humanitarianism. The power of the Holy Spirit Himself and all the wisdom of God and the presence of Jesus Christ will be necessary to accompany those who dare to reach out, geographically and functionally, both true pioneering, into the one world of a Christian tomorrow.

# 3

## *The Urgent Necessity of Building* **RACIAL BROTHERHOOD**

THE IMMEDIATE years will be the proving ground for the Christian in the critical problems of racial brotherhood. While we have this all important matter to deal with drastically in our own country it is also one of the most burning issues on every continent today.

The global war in which troops carried with them our unhappy traditions of racial discrimination into the far corners of the world while we were theoretically fighting for the "Four Freedoms" has focused world attention on the practical contradiction in the American way of life to our traditional democratic attitude as set down in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness."

Certain recent elections in which bigoted politicians have been returned to the United States Senate and the House of Representatives on a "white supremacy" platform have been heralded across the world as evidence that we have gone far afield from our democratic ideals.

In Africa, in Asia, and every other spot on the world's surface where members of colored races are smarting under discriminatory rule the conviction is growing that Russia is far more realistic on matters of racial equality than is the United States of America.

Azikwi, the editor of a leading newspaper in West Africa, in an interview in Lagos, the capital of Nigeria, expressed an attitude typical of many educated members of colored races who look at the world today with a new sense of frustration and bitterness. "When I was studying in America," he asserted, "I suffered treatment I shall never forget nor forgive. But what could we do about it? We were hopelessly out-numbered. Then one day in my sociology textbook at Ohio State University I read that for every white baby born in the world there are seven colored babies born. That gave me hope. I have been devoting my life ever since to aligning the colored races of the world so that we can turn the tables."

The cultural relations program of the State Department has included the bringing to this country as guests of our government outstanding editors and leaders from many lands. The four most prominent editors from Iran were taken on a country wide tour. As they prepared to return to their country one of them remarked that the most vivid impression he carried with him was of our "second class citizens." "Thank God," he said, "That the first Americans I knew were missionaries in Teheran. From them I learned ideals that made me realize that what I saw in the deep south and in the cities of the north was as distasteful to many Americans as it was to me."

The increasing number of foreign students in this country makes it increasingly important that these unofficial ambassadors observe that racial discrimination in this

country is deprecated by the Christian church here as contrary to the teachings of our Lord and Saviour. The number of these foreign students has increased from 8,000 in 1945 to 10,000 in 1946. Some believe that there will be 50,000 before five years are up. As these young people go back to positions of large responsibility in their respective lands what an influence for or against racial brotherhood they can have—reflecting attitudes in the country where they have learned the techniques and skills that give them pre ferment upon their return. As these foreign students are taken into our church homes they discover very different ideals from the practices they observe on the highways and byways of America.

The more one watches the struggle between races the more convinced one is that it is not "the American way of life" that is the solution but the "Christian way of life." To be sure we must recognize that from the very beginning of the Christian church there have been those within it who have had un-Christian prejudices and who have rationalized their actions on various grounds. It is imperative that this evil be overcome. Buell Gallagher in his "Color and Conscience" puts it, "The real question now becomes: Will the white man measure up to the challenge of the gospel of inclusive brotherhood? Or will the churches of America and Europe today repeat the default of the third to the sixth centuries leading to another defection?"

The question arises as to what solution there is for this matter of a Christian demonstration of racial brotherhood. The world outreach of the Christian church in America offers a most strategic means of demonstrating our good will and fellowship in this connection.

Presbyterian foreign missionaries are today working

in the hot spots of racial misunderstanding. Through their own personal relationships in India, in Africa, in the Far East and Latin America they must give convincing evidence that they can practice what they preach. In the development of the indigenous churches as the missionary passes from the role of leader to that of co-operator there is excellent scope for his efforts to prove his belief that we are all born free and equal and of one blood. In many cases it is difficult for the missionary to believe that the African or Asiatic spiritual child who has come to accept Christ is able to take over the leadership in the national church, and hides behind generalizations as dangerous as they are unfair. The missionary must eliminate from his thinking carry-over practices on race just as much as church people in this country must practice the presence of God in the field of race relations.

The request of the leaders of the Chinese Christian church for American Negro missionary personnel is significant. White supremacy and prestige have so declined in East Asia that the Chinese Christians assert that missionaries other than Caucasians may be more effective than white missionaries could be. In appointing a Negro couple to China this year the Presbyterian Board of Foreign Missions is inaugurating a significant experiment in racial brotherhood. As Dr. Timothy Liu remarked, "To send non-Caucasian missionaries to China is a very delicate experiment. Be sure that you have a strong test tube." The Negro missionary has not only relationships with the Chinese and with the missionaries but inevitably will come in contact with business men from Europe and America who will make it difficult.

The American Negro was highly thought of in the Philippine Islands up until the beginning of the Second World War. An American Negro educator had been sent

out by our Government, through a typographical error, but had done such a splendid job that the regard of the entire city of Manila for the American Negro was very high. American Negro troops arrived with the army of liberation and ideas and practices of discrimination accompanied them. The Presbyterian Board of Foreign Missions is this year sending a Negro missionary in its reinforcements to the Philippine Islands with the hope that the Christian attitude on race can thus be demonstrated as well as described.

From India comes the request for an American Negro missionary to go on the faculty of one of our mission colleges. Indian church leaders rightly reason that if the first Negro missionary makes especially good it will be much easier for others.

In Brazil, where there is supposed to be no racial feeling, a conference was held with the leaders of the national church. They were asked whether they would welcome American Negro missionaries. They immediately asked, "Are you trying to work off on us your second rate missionaries?" It was emphatically explained that an applicant for missionary service must measure up to the rigid standards—physically, mentally, and spiritually regardless of his racial background. Obviously, the attitude of the Brazilian leaders illustrates the way in which our treatment of the Negro is being reflected in Latin America.

A Canadian born Japanese is serving in the Iran Mission and a missionary of Spanish American background is now in the Chile Mission. So far no American Indian has applied to the Board who has measured up to the qualifications for appointment. Certainly, the inclusion in each of our mission groups of able and consecrated missionaries of non-Caucasian background will do much

to help to further the Christian ideal of racial brotherhood.

Thanks to modern communication a race riot in North America is in the headlines in Bombay, Lagos, or especially Moscow as soon as it is given any mention in the American press. We are being watched in this supposedly Christian country to see whether Christ's teachings are practicable and workable. Every Christian in America should consider himself an active participant in the world Christian mission, not excluding his immediate and world-wide influence in the whole matter of racial brotherhood. Do you ask, "But what can I do about it?"

If you are an employer—hire and treat men and women according to their ability and training, not according to the color of their skin.

If you are a member of a labor union—see that the benefits of your union are available to all men by full membership.

If you are a newspaper man—write the impartial truth. Contradict false rumors. Do not fan the fires of hatred.

If you are a veteran—remember that the blood of all races of men has been shed for your country, in her uniform, and under the same flag which means so much to us all.

If you are a teacher—insist that every mind regardless of the color of the body, have an equal chance for full development of its latent powers.

If you are a minister of the Gospel—preach, teach, and live the Fatherhood of God and the Brotherhood of Man. Create attitudes of mutual trust and good will in your community and especially in your own congregation.

If you are a member of a Christian Church—take seriously the teaching of our Lord and Saviour Jesus Christ and see that no local custom or law discriminates among your fellow men in restaurants, hotels, churches, transportation, recreation, employment, or residence. Go out of your way to meet those of other races as Christ met the Samaritan woman.

If you are any one of the above—it is hoped that the world Christian mission will be for you a means of expressing and developing that racial brotherhood through Christ which will uncover and uphold the inexorable truth that "God hath made of one blood all nations of men for to dwell upon the face of the earth."

# 4

## *Our Christian Responsibility for ECONOMIC JUSTICE*

SINCE world-wide economic justice is an imperative for peace, and economic injustice on a world scale is a primary cause of war, let the Christian mission not only insist upon a fair world economic order but also attempt to solve the economic inequalities in relationships on the mission fields, offering practical solutions both by financial adjustments in church-mission involvements and by other concrete measures of economic improvement.

By this statement of purpose we align ourselves with the findings of the World Missionary Conference held at Madras in 1938, which recommended that the economic life of the church be put in its proper setting as essentially a spiritual problem. We believe that we are not dealing here with a secondary issue of faith, but that by claiming the resources of the Gospel for this area of life we deepen the power of Christ over its total extent. We find it increasingly incompatible with the spirit of the Gospel to stress merely an individual application of such teachings of our Lord as the parables of the Good Samaritan and the Last Judgment while ignoring the social application that our highly organized economic life makes

obvious today. We believe that a Gospel for the poor which has no concern with the cause and cure of poverty is an emasculated Gospel, and that unless Christians can, in the words of Kagawa, "baptize their bread and butter" by recognizing the prophetic relevance of Christianity to their economic life their prospect for bringing about the baptism of souls is poor.

Our basic problem, therefore, is how we can bear a world-wide witness to the Kingdom of God as it relates to man's economic life. To do so requires changes of outlook, policy and practice at home and abroad. They may be indicated in four steps.

**We must face resolutely the basic realities in the whole economic picture.** The most dynamic fact we encounter is a truth which God has communicated for the first time in history to our generation, namely, that poverty and physical want can be abolished from the earth. We live amid conditions of potential abundance. Professor Kirtley F. Mather, of Harvard University, has shown that nearly all the important non-renewable resources of the earth, such as its minerals, exist in amounts thousands of times as great as the annual world consumption, (*Enough and to Spare*, p. 29) and that modern methods of cultivation could produce between two and twenty times the optimal food consumption for all the present population of the world. (ib.p. 35) God has not ordained poverty. He has challenged us to develop that degree of mutuality in our use of the earth's resources which will provide enough for all. It is this fact which is informing the outlook of masses over the earth as they rise to some apprehension of the implications of modern science. Unless the church grasps its profound moral significance it cannot hope to speak a word that will claim and hold their attention.

A second fact is that of the immoral aspects of our present economic order. These include its profit-centeredness, its responsibility for enormous waste of resources in our own country, including oil and top-soil, its incapacity for planning, its periodic depressions of increasing intensity, its chronic unemployment, and its extreme disparities of wealth and poverty. (In 1940 there were eight million unemployed in the U. S. Over one-third of all our families received as total gross income \$527. Chester Bowles: *Tomorrow without Fear*, pp. 9, 67)

We must recognize and appraise as objectively as we can other systems of production and distribution which are competing with our own. The sacrificial devotion of their proponents to their convictions often puts Christians to shame. Much of the mission field is cursed with poverty, hunger and economic misery. We shall not begin to understand those whom we seek to reach with the Gospel until we understand this.

"That poverty is one of the real rulers of India is less a figure of speech than a grim fact. Neither government nor caste, neither religion nor custom, rules the daily life of the people in this sub-continent more surely than poverty does." (*Madras Series*, Vol. V p. 48) 68% of Indian families are in debt. Palm tree tappers were charged interest at the rate of 600% per annum. 39% of all Chinese farmers are in debt. There the recognized rate of interest is 32%. Dr. Frank Price of Nanking Theological Seminary found that nearly half of the families in the rural churches earned less than 200 yuan per year, or about \$67 at the 1937 rate of exchange. Japan's agriculture is "a deficit economy". Without multiplying statistics it will be evident that poverty is a grim reality in most of the lands whose people are still largely unreached by the Gospel.

**We must face the fact of grave weakness of our missionary effort in the economic field.** The basic cause of our weakness has been our failure to recognize fully that the economic situation is an integral part of the life we seek to evangelize. Too often we have set our course by the half truth that if we change individuals we shall change the social order. We forget, as Madras pointed out, that the social order is not made up merely of individuals now living, but of inherited attitudes that have come down from generation to generation through customs, laws and institutions which now exist in large measure independently of the individuals now living. We may change individuals but we do not change the social order unless we "organize those changed individuals into collective action in a wide-scale, frontal attack upon . . . corporate evils." (ib. p. 557) This we have failed to do.

Our failure has been reflected in all too large a portion of our training of Christian leadership. "One is impelled to ask how the years spent in mastering homiletics, exegesis, church history, Greek and Hebrew, important as most of these subjects may be for the pastor of the modern urban church, can equip a man for helping a group of illiterate peasant families who are depleted by hookworm or malaria, who are undernourished, whose wheat is blighted by mildew, whose hogs are dying of cholera, whose meager income is three-quarters mortgaged to the money lender in payment for debts from which there is no expectation of escape, and who are bound to the land." (ib. p. 469)

We have, moreover, often brought about the disintegration of old systems which provided a marked degree of economic security without offering any practicable

substitute. In Asia the brotherhood and family systems offered refuge and care to misfits and unfortunates for whom western society provides institutions. Asiatic society, however, cannot afford costly social institutions. Yet the development of Christian systems of mutual aid is still in its infancy. By carrying over western economic standards we have often created artificial situations which have proven ultimately to be a stumbling block rather than a help.

Again, the disparity between the security and standard of life of the missionary and the economic status of nationals employed by the Mission, their low pay, living quarters, and working conditions, has often brought the Gospel message into disrepute. In one instance a missionary of our Board declared, "Our Christian sincerity is being doubted because of our seeming indifference to the physical welfare of our employees."

Another count in the indictment is when we fail to proclaim a Gospel that holds a definite high standard of industrial justice and confronts industrial exploitation with the judgment of God. Child labor, sweat shop industry and all of the vices of industrialization in its most sordid chapters in the west, have appeared in Africa, China and other mission fields. The picture Margaret Burton (*New Paths for old Purposes*, p. 27) gave two decades ago, of Chinese children six years of age and up working fourteen hours per day for ten cents per day in the silk filatures is still far too representative. It is encouraging to note, however, that in certain areas such as, Latin America, China, Africa and India the Christian mission in addition to continuing emphatic as to moral standards for individuals is no longer silent as to labor and industry.

We are resolved to increase and further devise those activities in the world Christian mission which will embody Christian concern for economic justice. Arthur T. Mosher, one of our Presbyterian missionaries to India, has stated that the presentation of the Gospel involves two steps: "First, people must be brought into contact with the biblical record of the Christian revelation. Second, the implications of this revelation for everyday problems of the economy in which people live must be interpreted through all of life." We are determined to give due emphasis to this second step. In so doing we shall give new consideration to simplicity of life, both in the missionary's personal standards and in the organization of institutions. We shall continue our policy of turning over economic administration at the earliest moment to the national churches. We shall take into full account the customs of the country in which we work and utilize them wherever possible.

We shall also review the whole situation as to those in the employ of the Mission, to determine that they have a living wage, and that disparities between ourselves and nationals doing the same type of work be reduced as much as possible. We recognize that the matter of salaries of nationals is especially important in countries where post war inflation is prevalent. Protection against sickness, unemployment, and old age, for all national employees, must be regarded as one of the ways to illuminate the Gospel we preach.

We shall seek more far-reaching and effective programs for alleviating economic suffering. If the Gospel can be symbolized and illustrated by the healing of the diseased it can also be revealed through aiding the needy to obtain the necessities of life. Pastors must be trained like the one in Japan whose motto is, "It is more important

for the church to serve the community than it is for the community to support the church." His church has a night school for leaders of co-operatives, conducts six day nurseries during the busiest farming season, supervises a health visitation committee and runs another night school for training the girls of the parish in nursing the sick. Another rural church offers regular counsel to the 300 impoverished households of the community on problems of economic security. Another brings young farmers together for short courses in agriculture, sociology, economics and in the fundamentals of the Christian religion. The importance of lay workers, trained by short courses in methods of church work, community service, agricultural techniques, co-operatives etc., is being stressed progressively. Church farms, providing a point of contact and a large measure of self-support for the rural pastor, as developed by Dr. E. M. Clark, one of our Presbyterian missionaries to Japan, are being established in other fields. Christian colonies have met with a measure of success in the East Indies and elsewhere. Home industries, supplementing the farmer's income with manufacturing, have demonstrated how the community standard of living can be lifted in many areas.

Furthermore, each Mission should realize its responsibility for working toward a better economic order. The Christian school, for instance, is not obligated to espouse any one political or social philosophy, but its solemn duty is to prepare the student to make his choice of competing systems in the light of prophetic Christian revelation.

A second aspect of this responsibility is the actual establishment and extension of activities looking toward a changed economic order. The Madras Conference rightly

declares: "Among those experiments which assert that it is the task of Christians to seek to provide a complete economy of life that is compatible with the Christian faith, the most forthright expression is the Christian co-operative movement in Japan. . . . Its success depends on covering every relationship of production, distribution and consumption, requiring at least seven co-operatives, namely: producers, marketing, credit, public utility, insurance, consumers, and mutual aid." (ib.p. 568 f) It is of course not in Japan alone that the co-operative movement has proved its worth. It has met with success in India. In the form of the Chinese Industrial Co-operatives it has proved the most hopeful development in China in the last decade.

All these efforts, we have faith to believe, will find further organizational expression in the establishment of "departments of the economic and social environment" by the national churches, as recommended by Madras. Experts in the economic field would thus serve the whole church in projecting appropriate activities in transmitting information to individual churches pertinent to their problems, and in maintaining liaison with cognate activities in the churches of other countries. In many fields missionaries dedicated to "economic evangelism", i.e., especially concerned with preaching the Gospel to the poor, and with its relevance to the economic situation in their respective areas, should be increasingly maintained.

**Finally, we shall dedicate ourselves anew to the struggle for economic justice here at home, in order that the whole church, at home and abroad, may bear a united witness to the relevance of the Gospel in man's economic life. We recognize that in the shrunken, highly interre-**

lated world of today "every wrong righted here will be the removal of a cause of stumbling over there; every victory there will be strength to our arm." (Burton, op. cit. p. 89) We can set a courageous course of action only if we realize that "Christians everywhere are in a minority in a predominantly non-Christian world. For the relation of the church to the community the mission field is now normative." (Paton: *World Community*, p. 140) Qualitatively our struggle for a more nearly Christian economic order at home and abroad is the same. It must always begin here at home with repentance for the corporate wrongs of which we have been guilty. This penitence should be expressed in our habitual public and private worship. Yet not only penitence for wrongs done, but also a sense of responsibility for future economic life, and of the rich and glorious potentialities with which God has invested our material world, should be lifted up into the realm of worship by the church. Next we shall stress in all the life of the church the sacredness of economic processes dealing with the gracious gifts of the Creator to his children. John H. Reisner's words regarding agriculture are true not only of the processes of growing crops but also of all economic production and distribution: "It is a strange religious phenomena that Christian nations, especially, have secularized agriculture by surrendering it and the interpretation of its significance in human welfare to our scientific agencies and our commercial and industrial interests."

In all our dealings with Christian youth we shall urge upon them the challenge of Christian economic witnessing, at home and abroad. When young George Hogg, who had given his life to the Chinese Industrial Co-operatives, died suddenly last year of an infection, his aunt, Miss Muriel Lester, of England, appealed for six volun-

teers to take his place. Some six hundred responded. We believe this is an index of the interest of youth in economic pioneering when it is presented to them.

Furthermore, we must give every possible support to our denominational and inter-denominational agencies which seek to quicken and guide the Christian conscience on all social questions. Their actions, ramifications and implications are ecumenical.

True Christianity does not despise the material, but gives it sacramental import. It recognizes that man lives by bread, though not by bread alone.

# 5

## *The Strengthening and Extension of* **WORLD CHRISTIAN FELLOWSHIP**

IN TIMES such as these—how immediately obvious is the emphasis upon world Christian fellowship.

With thousands of men and women returning to the American churches with memories of experiences and friends in the Christian church overseas . . . with the lifting of the curtain of war revealing the steadfast faith of our brothers who suffered during this period of witness to our common faith . . . with the relaxing of travel restrictions providing greater possibilities for international visitations . . . with the opportunities facing the Christian church so awesome and so urgent that no single branch of the Christian family dares tackle them alone . . . world Christian brotherhood stands out as a reality in which we can whole-heartedly rejoice.

The church has come into being only because person met person, and they, in recognition of their common need, found in Jesus Christ a redemptive force for themselves and for the problems they faced. The same factor of personal fellowship holds true as we work toward an ecumenical church.

We suggest here certain ways in which we with Christian peoples across the world today must share our hopes, plans and prayers for the strengthening and extension of world Christian fellowship.

As indicated in the first section, the restoration of church life depends upon the strengthening of the ties that bind sister churches in one impelling purpose of the Christian movement. For this reason the Foreign Board joined with other church agencies in America in sending the first post-war messengers of good will to Japan and Germany. Their reports, revealing a remarkable kinship of minds and spirits, made evident the fact that, despite diverse political circumstances, Christians are lined up on the same side in their basic warfare against the common evils that beset the world.

At the invitation of the Foreign Board, a Christian friend returned the visit to Japan, Mrs. Tamaki Uemura, the first civilian to come to the United States following the war, said in responding to the invitation of the Board to be a guest at the National Meeting of Women's Organizations, "I am glad to be used in restoring the bond of fellowship between Christians of our two countries—if indeed it was ever broken." In her winsome way, as she speaks simply about "things that matter," Mrs. Uemura walks down the path of peace in the hearts of all who come to know her.

And, likewise, among those across the seas still suffering in uneasy and uncertain times, the strengthening of the world Christian fellowship is being demonstrated. Presbyterian families and churches continue to respond to the plan worked out by the Board for providing material aid for Protestant parishes overseas where life goes on in heart-breaking circumstances. Nearly a thousand

pastors in France, Holland, Belgium, Finland, Hungary, Poland, Germany and Italy, and more recently in Japan, are receiving regularly generous boxes of food, clothing and household necessities, as well as friendly and heart warming letters from individual families in our churches in America. This special form of friendly service supplements that which is being done in general Protestant relief through the United Church Service Centers. These efforts will be increased during the coming winter and for as long as other members of the brotherhood are in dire need. Patient and loving labor is required if we would heal the wounds of the world.

Further, strong Christian fellowship requires consultation and exchange of ideas as church leaders look forward to new ventures. For instance, a post-war planning conference for China was fortunate in having both Dr. George Wu and Dr. Chester Miao, outstanding Christian leaders in the Church of Christ in China present for consultation. Under the auspices of the International Missionary Council conferences held in Africa and other countries are given our endorsement and support. Board deputations are now on their way to areas demanding re-study before large expenditures for rehabilitation and expansion of work are made. World Christian fellowship is being deepened and strengthened everywhere as the minds of Christian leaders begin to share their long-dreamed of plans after a period of stalemate in the many areas of Christian action.

Encouragement comes to churches which are isolated by distance or circumstances when an interchange of visits is possible. Continuing the highly successful fellowship missions from Mexico and Colombia, the Near East, India and Brazil, the Board has invited three visitors from East Asia who were in this country as guests at the

National Meeting of Women's Organizations to form the East Asia Fellowship Mission and to bring to the churches here the story of the Churches of Christ in China, in Japan, and in the Philippines. The team is composed of Dr. Josefa Ilano, physician in Manila and a ruling elder in the Ellinwood Church; Miss Hsiang Foh-mei, Dean of the Mary Farnham School, Shanghai, China, and an elder in the South Gate Church; and the Reverend Mrs. Tamaki Uemura of Tokyo, the pastor of a large congregation of the Church of Christ in Japan and vice president of the World's Y.W.C.A.

As part of a plan to bring the Protestant churches of the United States and Latin America into closer fellowship, two laymen prominent in the life of the Presbyterian church in Mexico spent several months getting acquainted with the Christian laymen of this country. Sr. Fernando Rodriguez, of Mexico City, and Sr. Joaquin Vera, of Villahermosa, aroused great enthusiasm on the part of North American laymen in churches, schools, and civic clubs where they were welcomed as guests. They are taking back to Mexico a real appreciation of the fact that the evangelical church of this country contains many laymen eager to co-operate with them in the advancement of the Gospel.

By way of return visitations, several interesting traveling seminars are projected. During the Christmas holidays a group of business and professional women will go to Guatemala on a conducted tour, in order to better understand the conditions under which Christian missions work in that country. Pastors and laity making trips abroad are receiving guidance from the Board offices.

A venture of great possibility is the plan to charter two ships which will circle the continents on a Christian mis-

sion of good will, the passengers to be Christians representing many denominations. It is hoped that next summer one of the ships will visit the port cities of Latin America, and that the following year another will make a round-the-world tour, visiting Asia, Africa and the Near East. The tours will be centered in an experience of Christian music with the Westminster Choir under its dynamic leader, Dr. John Finley Williamson. The whole company will be dedicated to a full participation in the world Christian community.

The presence of many foreign students and business men from overseas offers another realm of amazing possibility in world Christianity to our church. Not only in the hospitality of our homes, but in the program of our churches must we be aware of the service which can be rendered. Future policies of world affairs are in the making and, therefore, those persons in this country preparing for their contribution to their own countries are of strategic importance. Already some of them are discovering the latent power within the church. As one student of international affairs who is very zealous for world organization as a hope for the smaller nations recently wrote: "I am about to give up speaking anywhere except in churches, for only there do you find enough idealism to make people respond to a plea for international organization based on justice."

We must do more than strengthen the world Christian fellowship. We must make sure that the fellowship is extended. The most compelling challenge for the church is the imminent possibility of a crusade in world evangelism made so urgent by the unprecedented response to the world wide claims of Jesus Christ.

Two interpreters of evangelical Christianity are being

sent this year on special missions designed to meet inquiring groups. Dr. John A. Mackay, the president of the Foreign Board, long recognized as one of the most able scholars in Christian thought in both of the Americas, will spend several months visiting centers in Latin America. Under the provision of the Cook Lectureship, Dr. Henry Sloane Coffin, former moderator of the General Assembly, will give a series of five lectures on "God's Self-Revelation in History" in each of a dozen centers in China, Japan and India.

The Board is making possible the exchange of outstanding pastors of foreign countries in order to stimulate this evangelistic thrust. Dr. Eleazar Perez, pastor of the Divino Salvador Church of Mexico City, will go on a preaching mission to Chile, while Dr. Ephraim Martinez of Chile will conduct services in Mexico City. The Brazil Fellowship Mission which recently spent six months among the North American churches, Dr. Miguel Rizzo, Jr., Dona Cecilia Siqueira and Rev. Israel Gueiros, will spend some months upon their return to Brazil not at their respective churches but on an extensive tour of evangelistic emphasis throughout Brazil under the auspices of the Foreign Board. Already plans are under way toward bringing an international preaching mission to this country next year as a stimulus to the New Life Movement, the world evangelistic program projected by the National Commission on Evangelism at the last General Assembly.

The possibility of Christian advance, however, will never be met by isolated efforts. Only as we make possible the discipleship of all nations by the power of God's Spirit in this new era will we be measuring up to our opportunity. Planning and action must be in the strategy of co-operation and with every possible expression of

Christian unity, inter-denominational, international and interracial. The task and fellowship are both global. And each area and element therein must be cared for adequately with expansion unlimited. Each constituent church, board and Mission has its part to play, its duty to perform, its particular work to do. And for each—evangelism is the imperative! This is the keystone for a new and peaceful world.

Consequently, the Presbyterian Foreign Board with increasing vigor is stressing evangelism among its Missions—in all church and educational activities, in theological seminaries and lay training institutes, in medical and social work, and in the preparation of literature and of audio-visual aids to be used by both the missionaries and Christian nationals. Without exaggeration, from every land of Presbyterian over-seas responsibility come statements of missionaries and Christian national leaders indicating that the readiness of the people for the Gospel of Jesus Christ is unparalleled in the history of the Christian movement. Now is the time! Now is the day of Salvation!

We—only a minority group in each country it is true, yet bound together in world Christian fellowship—we must be laborers! Laborers together with God!

**For Thine is the Kingdom, the Power  
and the Glory, forever and ever. Amen.**





